

CLOSING DAY AT RANDOLPH-MACON

Dr. Edwin Mims Makes a Masterful Address to the Graduates.

THE MEDALS AWARDED

Class Exercises Celebrated in the Chapel at Night Before Brilliant Audience.

(Special to The Times-Dispatch.)
ASHLAND, VA., June 14.—The commencement exercises of Randolph-Macon College came to a brilliant close to-day with the official commencement under the auspices of the Board of Trustees and the faculty.

Rev. Dr. Paul Whitehead opened the assembly with prayer. Dr. Blackwell then introduced Dr. Edwin Mims, of Trinity College, N. C., who made the address to the graduating class. Dr. Mims's subject was "The Art of Thinking," which he masterfully developed. Rarely has the cultured Ashland audience been so charmed by a speaker.

After Dr. Mims's speech the medals were delivered. The magazine medal for poetry was awarded to Mr. W. L. Hall, of Ashland, Va., and the prose prize was won by Mr. E. L. Starr, of Norfolk, Va. The medal was awarded by Mr. W. A. Christian.

Dr. McN. Simpson then delivered the Walton Greek prize to Mr. A. J. James.

The Murray medals were next delivered by Dr. W. W. Smith. Mr. H. A. Stephenson won the Murray medal for scholarship and Mr. W. L. Chensery won the Murray medal for proficiency.

After this the Shepherd medal for chemistry was awarded to Mr. L. W. White by Dr. W. W. Young.

Mr. Herbert Lipscomb then presented the Bennett historical prize to James S. Keen, after which Mr. J. H. Light announced the result of the Sutherland oratorical contest, which was held yesterday. Mr. H. L. Lowry won this medal.

The Washington Literary Society medals were awarded as follows:

The oratorical medal to Mr. M. T. Tabler, the debater's medal to Mr. W. W. Barnhart, the essayist's medal to J. P. Simmons and the declaimer's medal to Mr. A. N. Warner.

The Franklin Literary Society's honors were thus awarded: The debater's medal to Mr. C. L. Young, the medal for improvement in debate to Mr. C. L. Yancy and the declaimer's medal to Mr. R. T. Crowder.

DEGREES CONFERRED.

Upon the following men the degree A. B. was conferred by President R. E. Blackwell:

H. M. Brent, W. M. Compton, J. S. Cooley, L. G. Crutchfield, R. B. Davis, J. B. L. DeJarnette, S. P. Duke, C. A. Edwards, R. H. Fravel, H. C. Gregory, W. L. Hall, A. P. James, W. P. Lipscomb, H. L. Lowry, J. H. Maas, P. L. Phillips, E. E. Smith, H. A. Stephenson, C. M. Thrasher, H. W. Thrasher, C. N. Wampler.

Those to whom the A. M. degree was awarded were G. Burruss, F. B. Cooper, I. G. Crutchfield, W. E. Burgo, R. H. Fravel, L. J. Mills, C. E. Williams.

The meeting was adjourned until 8:30 P. M., Dr. Cox pronouncing the benediction.

CLASS EXERCISES.

At 8:30 P. M., the college authorities and the townspeople assembled in the college chapel for the celebration of class night exercises, the last meeting for the session of 1905-'06. The class, in their sombre caps and gowns, were seated on the rostrum in full possession of their new-found dignity. Their president, Mr. N. Maas, presided, and the Rev. Mr. E. M. Brant to open the meeting with prayer, after which the president made his address.

Mr. A. P. James then delivered the salutatory, and he was followed by Mr. E. E. Smith, the class historian. Mr. H. M. Brant then gave a prophetic address, outlining the future career of his class-mates.

Mr. E. L. Starr was the entertaining lawyer who so wittily drew up the will of the class of 1906.

THE CLASS POET.

Mr. Lee G. Crutchfield, whose eloquence is the boast of his class, gracefully closed the literary exercises of the evening.

The younger portion of the audience then retired to the gymnasium, where refreshments were served. The band played to a late hour in the night, adding soft music to the still softer words which in various nooks and sequestered spots around the chapel the representatives of the departing class of 1906 were uttering to their fair maidens, whose friendship had so helped them in the four long years since their "fishhood" days.

Mr. Mims' Address.

"The Art of Thinking" was the subject of Dr. Mims' address. He is the professor of English literature at Trinity College, as well as editor of the South Atlantic Quarterly.

The following brief synopsis of his brilliant address gives but a faint idea of its force:

Emerson, in his American Scholar, defines the scholar as man thinking. Man thinking with discrimination and balance and judgment, common enough phenomena, is not a whole science permeated with thought has not yet been seen on the earth. At a time when even one of our most active reformers has warned us against hysteria, and when the clamor, it may be well to call attention to some of the points in the art of thinking—not the science of thought, but the delicate shades and distributions in thinking. We

need to magnify to-day the politician who saturates politics with thought, the preacher who saturates politics with thought, the citizen in all professions who thinks steadily and healthily and sanely on national problems. We desire men of light and leading, rather than sons of thunder.

If the Christian life is in its essence the activity of man's whole nature, an endless expansion, then thought is a far more important element in character than we have sometimes thought. The soul feels and wills and thinks. The soul who feels and wills and thinks, whether in college or out of it; the man who refuses to pay the price of wisdom in the blood and sweat of the mind, may fall to meet the demands of his Creator as much as the man of weak will or narrow sympathy. Utmost diligence of work, concentration of mind, memory, clearness, penetration, alertness must be regarded as essential to the development, not only of the mind, but of character. The mind thus trained and disciplined should be an open mind, rather than prejudiced. There are many people whose opinions are as solid as granite, but who certainly if you know the section in which they live, the party to which they belong, the papers they read, the mind that weighs evidence and facts; that is keenly sensitive to fresh influences; that is willing to give patient attention to any new thing that comes from the hand of God, is the aim of culture. Men sometimes have prejudice against a man of history, or a poet, or classic music, or a nation, like Germany, or a section, like New England. I know of no single study that is more profitable to a young student of the present day than the industrial, social, artistic and religious development of New England from 1830 to the present day. Mistakes were made there that we need to avoid, but there were achievements that should be our inspiration in the work that lies ahead of us. We should have at our command the wisdom of the ages—especially as it has found expression in great literature. God's will is writ large in history—we are the heirs of the ages, but we do not come into our inheritance. The strength of Edmund Burke was in his knowledge of the Revolution of 1888. In Russia to-day, the man who knows the French Revolution is best prepared to lead his people out of confusion and anarchy. We in the South would do well to study the characteristics of our great group of Revolutionary statesmen—the calm dignity of Washington, the cosmopolitanism and freedom of Jefferson, the great natural spirit of Marshall put to shame the passion and excitement and sensibility of some of our later public men.

One of the great lessons of history is that there are in every period two main tendencies—the conservative and the progressive. The conservative is the one who can take the middle ground, which the course of history is sure to follow. The conservative uses as weapons sentiment, ridicule and authority; the radical is irreverent, idealistic, and revolutionary. Can we not learn the lesson from history, that the conservative and the progressive progress are better than either extreme?

Not clinging to some ancient saw; Not mastered by some modern trend; Not swift nor slow to change.

If we have this point of view we can better understand our own age. One of the common mistakes made by men is to rail against the times—"these latter days." This is pardonable in older men, but scarcely in younger men. Ruskin's unquestionably fine work is marred by his holding. To him industrialism, science and democracy—the most notable achievements of the nineteenth century—were inimical to the moral and aesthetic development of mankind. We prefer, rather, to see in democracy what Emerson, Lowell and Walt Whitman found it something rather than any feudal state of society; in industrialism what Kipling found it—the romance of steam; in science and the scientific method, the full revelation of God's mind to the world. There are in all these tendencies great danger, but there should be a challenge to the spirit of man rather than a signal for retreat. Now that all these forces are entering the faith, let us welcome them as new powers for the development of our people. If we follow Thomas Jefferson in other things, let us follow him in his remarkable cosmopolitanism.

Another point in the art of thinking is discrimination. Burke did not know how to draw an indictment against a whole people, but many of us do. Generalization about a nation, or a man, or a subject is the hardest part of thinking, and the thing most hastily done.

The historian who does not distinguish between types of Cavaliers and Puritans, or between a whole people, but many of us do. Generalization about a nation, or a man, or a subject is the hardest part of thinking, and the thing most hastily done.

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